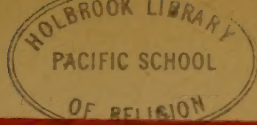


JULY 1955



Christian News-Letter

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SCIENCE FICTION—THE NEW MYTHOLOGY?

John Heath-Stubbs

EDITED BY JOHN LAWRENCE

Published quarterly by

THE CHRISTIAN FRONTIER COUNCIL

CHRISTIAN NEWS-LETTER

Editor: John Lawrence. Assistant Editor: Mark Gibbs.

Editorial Secretary: Mrs. Vera Traill.

Vol. 3, No. 3

July 1955

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Subscription 10/6 per annum. Special rate for full-time students and missionaries 5/- post free. Single copies available on request 2/6 (post free 2/8).

Subscriptions to:
Oxley & Son (Windsor) Ltd.,
4 High Street, Windsor.

Editorial Correspondence:
24 St. Leonard's Terrace,
London, S.W.3.

The Christian Frontier Council, under whose auspices this journal is published, is a fellowship of 30 or 40 lay men and women who hold responsible positions in secular life and have met regularly for the past eleven years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialised groups to deal with subjects such as politics, medicine or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal. The Editor is solely responsible for what is published in "Christian News-Letter".

CHRISTIAN NEWS-LETTER

From the Editor

While Stalin was alive, it seemed a waste of effort to do hard thinking about Russia. The system was set, and if one knew the country it was fairly easy to predict the Soviet reaction to each new situation. And when Stalin died, it was not hard to guess who would form the next government. Indeed, most of those who follow Soviet affairs closely, did in fact give a fairly accurate forecast. But each successive change has moved things further from the Stalinist pattern and it is now very hard to foresee what the Soviet Union is going to do or to know whose star is in the ascendant. It has long been a joke among connoisseurs of Soviet affairs that any one of us could write all the articles in *Pravda*, so closely do they follow the pattern set by the Kremlin. But it is not so easy as it was.

The contrasts of Russian reality are so startling, the coexistence of good and evil so surprising that one's whole nature is stretched by the attempt to take in such paradoxes. That is part of the secret of Russia's hold on the hearts and minds of so many sorts and conditions of men. But the effort can be painful. No wonder that many people shut their eyes to half the facts and see only what they are ready to see. Indeed, during my ten years' absence from Russia, I have sometimes wondered whether memory has not deceived me. Can it really be like that? Have I not invented an imaginary picture? But when I went back to Russia for a fortnight in May, I found all the essentials just as they used to be, only more interesting than before. To say that Russia is in flux once more would be to say too much, but hopes and fears that had long been hushed by the static Soviet reality now clamour for a hearing.

I must not let my imagination run away with me, at least not yet. The Soviet regime is very firmly established and every reasonable calculation suggests that it will continue to stand. The control of the Communist party is not in dispute. But the Party is not monolithic,

and it has become worth while analysing the different kinds of Communist who are to be found in Russia.

The hard core of the Party are the real Stalinists, men like Khrushchov and Kaganovitch. The type is familiar in fact and fiction, but they are a minority among Russian Communists. More numerous is the army of self-seekers who have climbed on to the Bolshevik bandwagon. Then there are the lapsed Communists, men and women who have lost their Communist faith but cannot give up their Party tickets without declaring themselves to be "traitors" in the sense in which Stalinists understand the word "traitor". There are more of such men than is commonly realised—the late M. M. Borodin belonged to the type. They watch the struggles of others with a sardonic or compassionate eye, but take little part in public affairs. Their aim is to escape notice, and they often hold posts below the level of their ability. But the bulk of the Bolshevik Party probably belongs to none of these types; it consists of plain, decent men and women who are patriotic and zealous but have not thought deeply about politics. They have read the Short History of the Communist Party of the Soviet Union and a few other Marxist books and they accept socialism without much thought, but their minds do not work in the Marxist way. At present, the hard-core Stalinists are in control of the Party, but it does not follow that they will keep this control for ever.

Mr. John Heath-Stubbs warns against the temptation to look on one's enemy "as not a human being". To Marxists it is not a temptation but a duty to see one's opponent not as a brother man but as an abstraction, "the class enemy". Only thus can they harden their hearts to treat individually harmless men and women as the collective enemy who is to be utterly destroyed. Russians do not find it easy to do this; they see each man or woman as himself, not as a type, and that is one reason why so many Russians make bad Communists. It is also one of the reasons why they make good Christians. I am often alarmed by the tendency to look on Russians in general and Bolsheviks in particular as not altogether human. One cure for this is to think about the different human types which are to be found among Bolsheviks as much as among other men.

The Answer to Luddites

Two months ago, most of use had never heard of G.A.W., the guaranteed annual wage. Soon it is likely to be a household word.

Fords and General Motors have shown the way in America by agreeing to pay all their regular workers a guaranteed minimum for at least six months, even when a seasonal slackening or new machinery makes some of them redundant. The idea is not new in itself, nor is a six months' contract strictly speaking a G.A.W.; what is new is that the G.A.W. is now brought out of the wings into the centre of the stage. Henceforth, it will be one of the great objectives of the American Trade Unions to get a G.A.W. out of the other motor companies and out of other industries. And the lesson will not be lost on our own Trade Unions.

This is not the place to discuss the economic consequences of this new principle, or to consider how widely it can be applied. But it might make a revolution in the relations of men, management and machines. For one thing, it will give managements added incentive to plan ahead and to keep an even flow of work throughout the year, so far as that may be possible. And where the G.A.W. is in force, the management will have accepted an obligation to help their workers to tide over any period when they are thrown out of work by the introduction of new machinery. Other things follow from that. If an employer is obliged in any case to pay wages to a man whom he would otherwise turn off, it will often be worth his while to find him another job, even if it involves training him for new work. Indeed, it is hard to see how the electronic revolution can come to pass in this country without some such system. Organised labour is well able to block the introduction of new machinery, if it wants to, so managements will have to make it worth while for their workers to accept changes; and security of employment will be part of the price. If this principle is accepted, employers will have to allow for it in calculating the cost of new machinery. For some the cost may be too high and in that case they will continue to use their old equipment. But in other cases the greatest impediment to technical change will have been removed.

Changing Marxism?

That is music of the future. We are not out of the wood yet, and the Marxists say that capitalism is by its unplanned nature unable to secure a smooth transition from one stage of technique to the next stage. But suppose for the sake of argument, that by this and other devices, the West is able to introduce widespread automation without any intolerable upheaval. How long will the Communists be able

to maintain their doctrine in the face of facts which contradict it? And when they begin to modify their theories, as they must in the end, shall we not find them easier neighbours to live with?

Indeed the process of modification seems to have begun already. At Belgrade, the Russians seem to have admitted that "questions of internal organisation of different social systems and of different forms of socialist development are solely the concern of the individual countries". The Russian text of the Belgrade declaration is not so clear as the Serbian text at this point, but even so it will not be easy in future for the Kremlin to maintain that every divergence from the Kremlin line is a deadly heresy. Inside the Soviet Union and in the satellite countries it may be possible to keep people's expressed thoughts under control for quite a time yet, but outside the Iron Curtain local Communists are likely to assert their freedom from Moscow fairly soon. Many of us will feel distinctly less hostile to our local Communists if they begin to embody a genuine response to local demands and do not always take their cue from Moscow.

Wages and Society

It is a pity that the language of industrial relations is so dry. "Wage differentials" sound very boring, but the railway strike has brought differentials home to us as a living reality. This is an expensive way of learning to use our imagination about the affairs of other people, but if it is the only way in which we are ready to learn then we must pay the price. Most of the failures of our society are at bottom failures of imagination, and the price of such failures is often higher than that of material failures. On another page we publish a review of a book on wages policy. Both the author and the reviewer are humanist agnostics, but they draw attention to things which concern readers of the CHRISTIAN NEWS-LETTER. Christians have no monopoly of wisdom or insight but their faith gives them duties and opportunities which they ought to use to the full. The first task of Christians engaged in social studies is to do their work efficiently and to co-operate with their colleagues of all faiths or of none. That is already happening, and in such ways Christian thought is even now helping to permeate society. Nothing must be allowed to encourage the Christians engaged on any branch of study to withdraw into a sort of Christian Ghetto. But there are some things which Christians ought to say, yet cannot say unless they get together to say them. Most serious study is a collective work nowadays, but

Christians engaged together with others on a joint undertaking cannot ask non-Christian colleagues to accept all their assumptions. That is the justification of Mr. Heron's scheme for an Institute of Christian Sociology put forward in our last issue. In the next issue of the CHRISTIAN NEWS-LETTER, we hope to publish an article by Professor Michael Fogarty on how such an Institute could work and what it might be expected to do. Started on the wrong lines, an Institute of Christian Sociology would do a great deal of harm; run on the right lines by the right men it might be the fulfilment of many ardent hopes. But first there are a number of misunderstandings to be removed. For one thing, the phrase "Christian sociology" itself causes much alarm. I share the feelings of those who fear a too rigid social doctrine, but I am sure that those who advocate an Institute of Christian Sociology do not intend those things which I fear. I wish that they would not use the phrase "Christian Sociology", for it is sure to be misunderstood, but when they ask me to suggest an equivalent I am unable to find an acceptable alternative.

The B.C.C.

Mr. Kenneth Slack's appointment as General Secretary of the British Council of Churches marks a stage. In the first years the B.C.C. had to establish itself and to gain the confidence of those Churches which belong to it. That was not easy, but it has been done. It would hardly be possible to imagine the Churches in Britain nowadays without the British Council of Churches. The Council has been lucky in its General Secretaries. First Mr. Archie Craig's dynamic personality helped to put the Council on the map. Then Mr. David Say's gifts of spiritual insight, diplomacy and administrative efficiency were exactly what was needed in the second stage. And now there are good hopes that Mr. Slack has just the gifts of spiritual insight, boldness and judgment which the present moment calls for.

The very success of the Council in gaining the official confidence of the Churches which belong to it has created a new danger. The Council risks becoming too official, too centralised and too greatly impressed by the structure of work which has been built up in the short space of twelve years. The work of pioneers nearly always needs to be reshaped. The first need of the Churches was to co-operate in whatever tasks were to hand and it was right to shape the organisation of the British Council of Churches to that end. But

the very success of the first stage sets new tasks and new priorities. It may be that the time has come for a fundamental recasting of the work. If so, let us set to with caution as well as boldness, for the precedents set in the next few years may bind the hands of generations to come.

The immediate need is to bring the Ecumenical Movement as a living force into every town and village, to touch the heart of the man and woman in the pew so that he feels the movement for Christian Unity as something that comes right into his home. That is already happening in a few places and there is no good reason why it should not happen everywhere. But can a body like the British Council of Churches do it? It is not proper for an official body to go ahead of those whom it represents; but we need some body which *will* go ahead and take risks, as the Missionary Societies went ahead and took risks in the last century. Moreover, it will be said that what I am asking demands money and that the resources of the B.C.C. are already fully committed. That is true, but surely nothing already done by the B.C.C. is so important as the new tasks which lie ahead. It might be better to cut out some existing work if that is the only way of making room for new activities. But of course it is not the only way. We ought to raise new money for new work. Indeed, if the Ecumenical Movement did more that was visible to the man in the pew, new money would soon come in, not only for new work but also to raise the present meagre salaries of the Council's staff to a level more worthy of the work which they do.

Moreover, one of the bad consequences of over-centralisation is that it places too much on too few shoulders. At present the small and devoted corps of professional ecumaniacs is overworked. But bring Ecumenism to the parishes and we shall soon find some new leaders to share the strain.

But how does one bring the Ecumenical Movement to men and women in pews? Not by passing resolutions and issuing reports, nor by holding meetings of the leaders of different churches. These are all necessary things, but they do not bring the Ecumenical message to ordinary Christians. We need a missionary organisation to do this. It must organise conferences, not just one or two a year, but as many as are needed all over the country; it must help the laity, and the clergy too, to organise Ecumenical groups in every parish,

it must show them how to make these groups an effective vehicle for the Ecumenical message, and it must warn against false Ecumenism; and to do this it will need a journal and a publications department, on at least the scale of one of the great missionary societies. Can anyone imagine the British Council of Churches undertaking this task effectively? Of course not, at any rate not in its official capacity. But there are among the members of the Council just the people to take this work in hand. And the Ecumenical Fellowship is the right nucleus to start from.

Henceforth, the Ecumenical Fellowship ought to be allowed to spend in its own way a part of the money which its members subscribe and to appoint its own secretary and its own committee. And the British Council of Churches ought to encourage people who have the confidence of the Churches to stand for office in the Ecumenical Fellowship, and then to leave them to get on with the job. I have been told that this is dangerous. So it is. Let us look carefully at all the risks and do what we can to guard against them. But when that is done we must go ahead. Safety first will get us nowhere.

It sometimes seems to me that the Ecumenical Movement is like an engine without any transmission gear. We have the British Council of Churches and the Christian Frontier Council at one end, and we have people in pews at the other end. But we have nothing like the country-wide organisation which Wilberforce and his friends established for the support of the campaign against slavery and the Church Missionary Society. Is there something to be learnt from the Germans here? The Kirchentag of the German Evangelical Church is a mass movement — about 600,000 people attended the last meeting in Leipzig — but it is backed by a powerful intellectual organisation. The standing committees of the Kirchentag consist of the most eminent members of the Church in social and political studies, and they meet regularly in order to learn together how the lessons of their studies can be applied to the life of the Church and expressed in forms that mean something to the ordinary Church member. In Britain we have failed to bring these things together. The special charismata of the Christian Frontier Council and of Dr. William Graham ought not to be entirely unrelated to each other. Each would be changed by contact with the other.

J. W. L.

A Postscript on Differentials

In a letter received after this editorial was already with the printer, a friend writes:

"As I see it, this business of wage differentials is 'a moral problem' but in almost the reverse way from that in which our moralists and preachers usually use this phrase. In most instances when they describe a social issue as a moral problem, they mean that people at large are unable or unwilling to apply the moral precepts which they have been preaching. In the case of wage differentials, there is no evidence that people are particularly unwilling to accept moral precepts, if they knew what they were; the trouble is that the moralists have not produced even the faintest glimmer of a moral precept to apply. . . . George MacRobie says that Barbara Wootton 'advocates a policy . . . too frankly based on equalitarian ideals to suit many of her readers'. Right—well, it is up to the others to produce some alternative principles which hold water! The trouble is that all the traditional arguments why certain things (skill, responsibility, education, and so on) 'ought' to carry higher wages break down on two grounds: firstly, they do not give an answer capable of quantitative measurement (how can you compare the 'quantity' of responsibility falling on a bus driver, a doctor and a higher civil servant?); secondly, most of them are based on traditional assumptions which are only doubtfully valid now. (Should graduates automatically expect more money than others? In other words, ought the possession of exam-passing ability qualify folk to live at other people's expense for several years of their life, and then be entitled to more money than most for the rest of their lives? There may be a case for such an arrangement, but I find it hard to justify on grounds of abstract justice.) All this, of course, in no way conflicts with the need to introduce specific differentials to obtain or to recruit certain abilities in certain situations. The point I am questioning is just how far we can justify differentials (apart from ones with this practical explanation) on *moral* grounds. Of course, it is possible to create (as I.C.I. have done, and the Civil Service in another way) structures of differentials which are masterpieces of ingenuity—but for the fact that they do not seem to have any rational or moral basis."

"You know I am fighting with all my might for broad social reforms, for the necessary institutional changes that could wipe out the cause of so much misery. I know that there are plenty of right-wing people who defend private charity merely to delay reforms that might cut into their privileges. But you, at the other extreme, cannot hope to begin social revolution by sitting with your arms crossed in front of the distress that is staring you in the face. We are trying to act in both directions. . . . This is what gives us our strength."—Abbé Pierre.

South Africa's Question and Ours

NORMAN GOODALL

In a letter to the Editor of this NEWS-LETTER a correspondent writes:

"Upon what religious grounds can Dr. Verwoerd state that the native *homo sapiens* in South Africa is born for certain forms of labour dictated by the *homo sapiens* of white stock? Perhaps he considers the whites to be *homines sapientissimi*, and the natives *animalia stulta*?"

The question is not surprising; behind it is that deep and widespread concern about the trend of things in South Africa which must touch us all. The colour problem has more than one manifestation; in its myriad forms it constitutes one of the most urgent world-wide issues of our time. Evidence of its right solution in any part of the world is good news everywhere; persistence in an attempt to solve it by wrong means will make for more than local disaster. The fear that something is going deeply wrong in South Africa must make what is happening there everybody's business.

I am deeply convinced that *apartheid* is wrong and that the increasingly rigorous attempts to implement the policy must carry with them increasing injustice. But the issue is so serious and the challenge posed by the upholders of *apartheid* so radical that we cannot afford to engage in this conflict of principles and practice with faulty weapons or on the basis of a wrong or inadequate notion of what we are attacking. I want, therefore, to begin by correcting the statement of the Editor's correspondent as quoted. Dr. Verwoerd has not, in fact, said that "the native in South Africa is born for certain forms of labour dictated by the white stock". What he has said is, "There is no place for him (the Bantu) in the European community above the level of certain forms of labour". This is serious enough and must, of course, be challenged. But at least it should be read in its original context (a speech by the Minister for Native Affairs in the South African Senate, 7th June, 1954). In this context the sentence was immediately followed by another which reads, "*Within his own community, however, all doors are open*". Here is the original statement with the sentences immediately preceding and succeeding it.

"Education should have its roots in the spirit and being of Bantu society. There Bantu education must be able to give itself complete expression and there it will be called upon to perform its real service. The Bantu must be guided to serve his own community in all respects. There is no place for him in the European community above the level of certain forms of labour. Within his own community, however, all doors are open."

The main argument of this and other speeches of Dr. Verwoerd and his colleagues is that the Bantu is "born", not for a place within a mixed society but for "self-realization and self-government within his own communities and especially in his own areas". These last phrases are from another speech of Dr. Verwoerd which continues:

"There he (the Bantu) should acquire the rights involved as he becomes capable of exercising them, and be taught to shoulder the duties and responsibilities towards his own people which accompany those rights and powers. His ambitions must be realized in the service and within the bosom of his people. As he progresses, either by education or other means, he should not leave the masses of his people in the lurch, and seek to penetrate the white man's society or to participate in the latter's government institutions. In separation lies the welfare and happiness of both European and non-European, each seeking his future in every respect within the racial group to which he belongs—with the European aiding as guardian his still backward Bantu ward."

This is a typical statement of the policy called *apartheid*. Most of its exponents now prefer to describe it by an Afrikaner phrase meaning "differential or distinctive development". Its ultimate objective is declared to be the disentanglement of radically different races and cultures from one another and the setting of each free to achieve its own "self-realization and self-government". It is at least in keeping with this declared aim that the Bantu Education Act, however gravely open to criticism, has been accompanied by the vote of an annual grant from public funds of £6,500,000 (nearly £2,000,000 a year more than was ever voted under a Smuts Government for native education); that large plans are afoot for industrial development, under Bantu management, in the Reserves; and that, parallel to the removal of "black spots" in areas scheduled for white residence, notice has been given of the Government's intention to remove all "white spots" from the Transkei. Long-established white inhabitants have been told that they must be prepared to move and the Government has refused to sanction further industrial development under white ownership in the area.

Apart from the deepest issue of principle involved, there are at least three grounds on which the *apartheid* policy must be questioned, even as a policy of "distinctive development". First, it is a policy framed by one section of the community only; it is not an agreed plan hammered out and mutually acceptable to Africans and Europeans alike. Secondly, even if the ultimate goal—the complete disentanglement of one community and culture from another—is accepted as practicable and desirable, the interim process is bound to be long and during it the white community will remain dependent on Bantu labour—though "not above the level of certain forms of labour": this necessitates the long

perpetuation of social and political injustice. Thirdly, there is, in fact, a deep and growing division within the Afrikaner community as to the ultimate goal. The Dutch Reformed Churches—hitherto deeply bound up with the whole life of the Afrikaner people—have made their position clear. They stand by the full logic of “distinctive development” and envisage a white community which in the (very) long run will perform its own labours and chores. It is important to recognize that there is now a small but influential minority within the Dutch Reformed Churches which challenges the whole conception of *apartheid* theologically and pleads for a fresh approach to the whole problem; but the majority of the Dutch Reformed churchmen stand by the doctrine of distinctive development. This goal is prominent in the work of such a body as the South African Bureau of Racial Affairs and there are supporters of the policy in the present Government. Many others, however, recognize—as Dr. Malan did—that the distinctive development “ideal” will prove economically impracticable. While working, therefore, for the separate development and “self-realization” of the greater part of the Bantu population, they assume the permanent availability to the white population of a mobile force of Bantu labour which, during its employ, will neither industrially nor politically find a place in the European community above a certain “level”. This is to acquiesce in a permanent injustice.

Different Cultures and Traditions

This article is not intended as a discussion of the whole range of this great problem; but I want to emphasize the fact that the convictions and policies lying behind such utterances as those of Dr. Verwoerd (all too easily misunderstood in brief quotation) stem from some profoundly searching questions to which most of us have given insufficient thought. In the great multi-racial areas of Africa, such as the Union, Southern Rhodesia, Kenya (as distinct from such uni-racial territories as the Gold Coast, Nigeria or Liberia), there are large settled communities representing radically different histories and cultures. Is there anything permanently distinctive about these different cultures? Does it matter that they should be preserved? Is their preservation possible, in conditions which facilitate continued growth and development and which do not result in the dominance of the one over the other? Can the loose term “partnership” really be translated into the political and economic devices necessary to ensure this? If another very general term, “integration”, is opposed to *apartheid*, does it in

fact mean that political rights, economic opportunities and social status are open to every member of the community on the same conditions, whatever may prove to be the consequent pattern of the society and whether white or black happen to be in the majority? Will there ever be a point at which certain provisions for certain people will be "not above a certain level?"

Apartheid is South Africa's way of dealing with these questions. I believe it is a wrong way. Do we mean business about proving—in Kenya, Southern Rhodesia and elsewhere—that there is a better way, and do we know what it will involve?

"The only community experience offered to the youth of to-day is military experience. Would it not be wiser to found the nation on some other community experience, one which would be entirely constructive and render a genuine civic service?"—Abbé Pierre.

Frontier Topics

- **FRONTIER LUNCHEON.** The next Frontier luncheon will take place in London on Thursday, 17th November. The Rev. John Taylor, until recently a C.M.S. Missionary in Uganda, will speak on "East African Melting Pot". Further details in the October CHRISTIAN NEWS-LETTER.

We apologize for the difficulties encountered in getting to the luncheon tables at the last Frontier Luncheon. It has now been arranged that future luncheons shall be served in a separate room, where there is ample space.

- **FRONTIER DINNER.** It has been decided to hold a Frontier Dinner in London on the evening of Wednesday, 4th January, 1956. Members of the Frontier Council will be present and two or three speeches will be made. The tickets will cost 6s. 6d. approximately and invitations will be limited: anyone who would like to receive an invitation should inform the Secretary, Christian Frontier Council, 8 The Cloisters, Windsor Castle, not later than 31st October. Invitations will not be sent out till after that date.

Gaps in Understanding

THE BISHOP OF SHEFFIELD

Some years ago a professor of surgery in a modern university who was a Roman Catholic startled the academic audience at his inaugural lecture by proceeding to give a *confessio fidei* in which he explained how belief in the Holy Trinity not only sustained him in his work, but provided a synthesis between the subject of his studies and other fields of knowledge. Subsequently, he received a private rebuke from his vice-chancellor and was told that he had abused the occasion by straying from the special subject which he should have expounded into a field of knowledge in which he had no professional qualifications.

The problem of communication to-day is wider than the forms in which it usually confronts the Christian teacher. One aspect of it is due to the rapid expansion of the field of knowledge and the consequent growth of specialization which makes inter-communication difficult and prevents intelligent intercourse even between research students pursuing different branches of science, and *a fortiori* between students of the Arts and *Literae Humaniores* and the scientists and technicians. If theology can still be called the Queen of Sciences, she no longer speaks the several languages of her subjects, and they hardly understand one word of the official language of her court. The universities of the Middle Ages laid emphasis on the synthesis of all knowledge and felt that their very name testified to the possibility of this unity: the modern university is more often than not a federation of departments, which have little conversation one with another upon their subject matter, though plenty on administrative matters.

Increasing difficulty in communication is, moreover, found right through society. Commerce and industry have also become more and more specialized so that top-level management and technicians in one major industry often do not know their opposite numbers in another industry and may not talk the same language.

All these obstacles to good communication not only handicap the Christian Church to-day, as compared with the Early Church in the Roman Empire, they are also unfriendly to the influence of theology in modern universities. Theology also has the air, and even the airs of a specialized subject with a technical jargon of its own. For the Christian teacher there are all the added difficulties arising from the preponderance of science, technology and practical subjects in education

to-day. Boys and girls whose minds are occupied with *things* and observable facts that can be counted, weighed and demonstrated, are unable to cope with ideas and to evaluate their truth or falsehood. If, in addition, they are ignorant of the language and content of the Bible, the Christian teacher is hard put to communicate religious truth.

The difficulty of communication facing us, moreover, is not entirely a matter of words and phraseology. It is also due to a radical change in the climate of thought, in taste and in culture. For example, the cosmology of the Bible which is reflected on its every page is just nonsense to a scientifically trained youth to-day, and unless he has a touch of poetic imagination, he cannot do anything with it. But it is still this cosmology which is reflected in our Liturgy, our hymns and in our own discourses. The conception of the universe which science is disclosing—more wonderful, mysterious, orderly and vast than anything the Biblical writers conceived—has not begun to colour our prayers or teaching in church, yet it has become the stock-in-trade of every schoolboy and student.

For many decades the policy of our Commonwealth has been a free democracy united under a constitutional monarchy. Much of the language of the Bible, however, concerning Deity and the ways of Providence derive from the thought and habits of oriental courts, while the picture of society in the Book of Common Prayer, which colours some of its addresses to the Almighty is that of feudalism and Tudor despotism. In the last hundred years the emancipation of woman from her tutelage to the male has been a social revolution no less far-reaching than the emancipation of the manual workers from political and economic slavery. In regard to this also the Church has been slow to recognize what has been happening. In consequence business and professional women especially, are getting impatient and frustrated and are tending reluctantly to give their service to the community through other channels. Unless clergy and ecclesiastical laymen, who are too often lawyers, become more alive to what is happening, they will, like the courtiers of King Canute, get their feet wet, and also put the institution they serve at a disadvantage—in the very time when the Church needs to strengthen and develop the apostolate of the laity. Conditions, I know, vary in different parts of the world. In Britain, some bishops and clergy are still deceiving themselves because they do not see that they are making a barrier to communication *vis-a-vis* educated women similar to the barrier which their predecessors put up between themselves and the workers and one

which may be as hurtful to the effective mission of the Church in the years ahead.

Deeper than all that, however, is the difficulty which the modern mind finds in the concept of a personal God and a miracle-working Providence. There is a good deal in modern philosophic and scientific thought which would modify the classical antithesis of spiritual and material, and make the sharp distinction of natural and supernatural appear crude and obsolete. Should those ways of thinking establish themselves, a deal of theology will have to be rewritten in different thought forms. Many theologians—not all, praise God—seem to be so content to take in each others' washing and to argue in their own highly specialized tongue that they give the general practitioners, such as we are, little help in regard to the difficulties in communication and translation which beset us; and some recent Biblical theology makes our confusion worse confounded. By and large, the Church and those who have the scholarly equipment to help us to be good Christian apologists are not facing the gravity of this issue. It is grave, for it is exceedingly difficult for thoughtful men to-day to believe and lay hold of a rational faith, even when they feel a personal need for a faith to live by.

The Church and the Artisan

There is a difficulty in communication of another type of which the places in which my ministry has been set make me very conscious. It is caused by the gap between the Church, and our Church in particular, and the great mass of industrial workers who are wage-earners. In England it is broadly true that for every twenty representatives of management you may see in church, there would be less than ten technicians and less than one manual worker. If the proportion were reversed in the churches of other communions it would not matter so much, but to-day it is not. For several generations now the manual workers have been out of touch with organized religion; such Christian belief as they have has been becoming more and more vestigial. At the same time they have acquired political power, locally and nationally; and they have not failed to notice that the membership of the Church is attached to the other political camp; they also know that they have had to fight every inch of the way for better working conditions, better rates of pay, better living conditions, greater security and for the education of their children. In this struggle for social justice their spokesmen quoted the Bible far more often than they quoted Karl Marx, who has never been a best seller among British trades unionists.

During this long fight—a time of Britain's greatest prosperity—the Church, apart from a few prophetic voices—was neutral or hostile. What is true of Britain in the nineteenth century and in the first decades of the twentieth was also true of the countries of Europe. I wish to drive home this point because churchmen are prone to deceive themselves in regard to this.

Comparatively few Church leaders know the leading trade unionists in their neighbourhood as well as they know the leading professional and business men—the same is true at the national level. One reason is that they do not wear the same school tie. The public schools of England, where most of the higher clergy were educated, are private schools and few, if any, trade unionists come from families which could afford to send their children to these expensive schools. Unfortunately, education in England has hitherto accentuated class divisions by segregating the young of the rich and professional classes from the rest. The Church is not in effective communication with the largest group in society. It has been far too content to leave that group to the tender mercies of hot gossellers or of scientific humanists and secularists. And in doing this it has departed radically from the pattern and strategy of the Church of the New Testament.

The Decline of the Countryside

As contemporary society becomes more and more completely an industrial society, there is a likelihood of the peasant, the man of the soil, dying out. Is not this happening even more quickly here and in the United States of America than in Western Europe? The pioneers were trappers and hunters, living close to nature and also to death. Then came the first ranchers, and the same was true of them. But gradually agriculture has changed from the individual's fight with nature, and harnessing of nature, into a large scale industry. The tractor has taken the place of the horse, irrigation schemes, power-plant, rapid transport, marketing facilities, large-scale farming, have changed the technique of agricultural work. It is less and less a handicraft and more and more another form of machine minding. So the agricultural worker with radio and television in his cottage and ranch becomes urbanized in mind; and may be also in life, for it is no longer always necessary to live on the lonely farm or ranch. In our country also, the young agriculturist is becoming machine-minded, he fraternises with townsmen during his years of national service, and he may have attended a technical school in a nearby town before being called up. He wants town life. And is it not a reflection of

this that so many of the immigrants from Great Britain to Canada and Australia do not desire to go pioneering and get no further than, say, Toronto and Sydney?

Now the Bible on which our faith is built, and the choice imagery in which its thought is expressed, is in one sense of the earth earthy. It speaks the language of the man who lives close to nature. And more than that, the man who lives close to nature is naturally a believer. He has an affinity with the God who made heaven and earth, which urbanized, sophisticated man has not got.

Linked up with all this is a change that is going on in taste and cultural forms. The young generation often are at home with modernist designs in decorative arts, and modern painting, sculpture and music which do not appeal to their elders and do not fit into Gothic or Victorian patterns. Most of our elderly worshippers think, and feel, that the only proper building for Christian worship is Gothic in form, or at least Romanesque. Ninety-nine per cent of the churches built in the last hundred years have been imitations, all too often bad imitations, of medieval buildings—stained glass, vaulted, dark. I have a strong impression that the younger generation have an instinctive distaste for that sort of building. It does not speak to their condition or express their aspiration. Architecture, in particular, is still feeling round for new forms in which to use fully the new materials and techniques now available, and until a style has been discovered which is more than the rather self-conscious experiment of an individual, the Church is at a loss to know how best to build.

So much for the problem and situation which confronts the Christian pastor and evangelist. What of its solution?

Let us look first of all to the New Testament and Gospels. We have still much to learn from the way in which Our Lord sought to kindle a new life in men and women, and to convey truth. The will to do so was strongly and continuously there, as it has not always been among those called after His Name. He sought men out. He did not wait for them to come. He went out into the highways and byways; He sent out His Disciples to do likewise. He fired them with His own great love for men—for men even as they were in their sins and follies. It was more than "a love of souls", it was a deep feeling and sympathy for the whole life of man and a desire to redeem and set free his whole life. In this respect Our Lord was less of a moralist than the Pharisee, less religious, in the narrow sense, than the priest. He so obviously demonstrated that He came in order that men might

have *life* and have it more abundantly; and the accredited teachers of the Jewish Church obviously did not. And so the ordinary folk heard Him gladly. Did they understand what he was saying? Maybe not. They probably missed the point of His parables. But the fact that He used illustrations and symbols drawn from the life they knew communicated something which intelligible words could not.

Again as the doctrine of the Church has become more precisely formulated, and its ideas more sharply and clearly defined, those of us who teach and have been taught by trained theologians have perhaps not given sufficient attention to the fact that the thought-forms of the Teacher of teachers were by scholastic standards imprecise and untechnical. They were, in fact, imaginative, poetic, suggestive, haunting, lively because drawn from life. God forbid that we should try to go all literary and pseudo-poetical and story-telling in our discourses. The point for us to take, surely, is that Our Lord was so deeply sympathetic and observant of life, so at one with the creative activity of God, that those forms of speech were, in His case, completely natural and spontaneous.

A Quality of Joy

My impression is that the Christian preaching and teaching which communicates the Christian message and exposes the Christian way of life most persuasively to ordinary folk has this quality of relatedness to all life. It is richly concrete and rarely abstract. It reflects faith in a "God who has given us all things richly to enjoy", and so conveys a disclosure of a Divine Being commensurate with the universe which He is creating and with a life which is "living at full compass". A great deal of preaching has not this quality, for often the preacher is only partially alive; it is not persuasive because he has only a limited concern for the lives of his listeners and still less for those who are not his listeners.

I do not think any institution or curriculum can put these things into a man if, by the grace of God, they are not there, in bud if not in flower, already. Therefore, I should myself not encourage a man to offer himself for the Christian ministry who had not a genuine liking and care for his fellow-men, or if he had no warm appreciation of the goodness and manifoldness of the life which God has called us to enjoy. If, however, he has these, then it is not difficult through the discipline of a good training to make him sound in doctrine wise in pastoral care, orderly in the life of prayer and able to deport himself decorously in the Sanctuary.

At the time when I was a theological student one school of thought was seeking to prove that St. Paul pushed the Church into doctrines of grace and of redemption and of our Lord's Person, which were not to be found in the Synoptic Gospels. They failed to make their case. Yet there is a difference of climate when we pass from gospels to epistles. Wherein does it lie? For the Apostle, the universe was of interest and importance as the theatre on which the drama of redemption was set. He does not appear to have had much feeling for nature or appreciation of the works of man. In contrast with his urban outlook Our Lord was of the earth earthy. He handles the flowers of the field and the day-to-day life of men most lovingly. The grandeur and spaciousness of the wilderness, mountain and lake, ministered to His spirit. He spoke a language that both poets and poor men understand—and His words like His deeds have inspired the finest in poetry, music and the fine arts.

The Gospels are also more radical in their attitude to social values and more revolutionary in their attitude to political institutions than St. Paul was in spite of his occasional outbursts. There is nothing comparable in St. Paul to the temper of the Magnificat and the jubilant conviction of the opening chapters of St. Luke, that God's act of redemption came in and through the under-privileged and the meek of the earth. While it may be argued that "The Sermon on the Mount", so to say, can more or less be paralleled in the Epistles, its temper is different and far more challenging. There was something of the *petit bourgeois* clinging to St. Paul. His obsequious attitude to the Roman authority has given Lutheranism Biblical grounds for its disastrous subservience to the State.

Not only Luther, the official Church, by and large, down the centuries has out-Pauled Paul in this respect. Its theology has subdued the more radical tones of the Gospel so that they no longer offend the man of property; and with exceptions here and there and now and then, those called to authority in the Church have not been at home in the homes of the poor. If the Church had been able to disengage itself from the embrace of the ruling classes and the propertied classes during the last two hundred years, the history of Europe would have been very different and a more radical Christian revolution might have taken the place of the French and Bolshevik revolutions. We are not going to be able to communicate the Christian Gospel to the under-privileged unless there is a more complete identification with their lot and way of life than the Anglican Communion has as yet desired to show.

A Christian Frontier in Russia?

JOHN LAWRENCE

The substance of a talk given at the Frontier Luncheon on the 14th June

Is there a Christian Frontier in Russia? Clearly that is a question expecting the answer "no". Indeed, if the question has to be answered in one word, no other answer can be given; but it may be that so simple an answer is misleading. Let us look first at the obvious elements in the situation and then at those which are less obvious.

There is nothing in the history of the Russian Orthodox Church to prepare the way for that conception of the Church's mission in society which is expressed by the Christian Frontier movement in Britain, by the Evangelical Academies and the Kirchentag in the Protestant parts of Germany, by the Church and World Institute in Holland, by the Jocistes and other movements in Roman Catholic countries and in other ways in yet other countries. The Russian Church is strongly grounded in tradition, and that tradition is backward-looking, Erastian and pietistic. A great part of the Russian Church looks on all innovations with great suspicion. Moreover, critics would say that in Russia an undue dependence on the State over long periods has maimed the Church's prophetic powers. And a pietism expressed in strict liturgical forms has often led to a narrow conception of the spiritual life, to a conception of the Kingdom of God which seems to leave no place for secular life. And if this was the condition of the national Church, the dissenters (who are many and intensely interesting) are even less inclined to think that the Church is concerned with political, social or industrial questions. Not that Russian Christians have been indifferent to the fate of society. The leaven has been working in millions of individual lives, and the Russian type of spirituality has a curious all-penetrating quality which has affected the character of Russian society, and affects it to-day. But that is not what we mean by the Christian Frontier.

Under the Tsars, the Russian Church was considered an essential part of the State system, but in 1917 it lost every vestige of direct responsibility for secular concerns. After the Revolution, the Church could still worship, but it could do nothing else. It was rigidly excluded from all share in education; even Sunday schools and colleges for training the clergy were forbidden; it could do no social or charitable

work, for that was a monopoly of the State; for many years no religious books could be printed, so none were written—at least I have not heard of any—and it seemed that all systematic thought must have ceased.

The Church suffered a severe persecution lasting for more than twenty years. It is true that it has never been an offence to be a Christian in the Soviet Union; no one would have been arrested just for going to church; if the police wanted to get a Christian, they would always bring a trumped up charge against him for some other offence.

What was the Church to do in these circumstances? Some of those who were most bitter against the Communists maintained that the Church ought to lend itself to every effort to overthrow the godless Bolshevik tyranny, and they tried to make the Church into a counter-revolutionary organization. Such people felt that any understanding with the Soviet Government was apostasy, so they have broken with the Moscow patriarchate and carry on an underground church life in secret. They are heroic Russian people, but they did not in the end carry the Russian Church with them. The greater part of the Church, after much hesitation and heart-searching, followed the Patriarch Tikhon in accepting the Soviet Government and doing their best to be loyal Soviet citizens. This does not mean that they approved of the Soviet Government any more than St. Peter approved of Nero when he wrote his first epistle. That is fundamental. It may be obvious, but it is often forgotten.

A Setting for Christian Life

In the Soviet Union loyalty means active support. So in accepting the Soviet Government the Russian Church accepted the socialist structure of society, not as expressing in itself a Christian standard, but as providing a setting for Christian life. At one time the Russian Christians suffered greatly from the tyranny and caprice of the Soviet Government, but they did not therefore of necessity reject all the objectives of Soviet policy. Christians, like others, played their part in fulfilling the five-year plans and generally in constructing the new society; and they were exhorted by their priests to do so. By 1980 it may well appear that the Russian Church put one foot across the Christian Frontier in accepting loyalty to the Soviet Government.

This loyalty was put to a searching test in the war against Hitler. The persecution was already over, but the Kremlin certainly expected that the Church would side with the invaders. In fact the whole Church, Bishops, priests and laymen, showed a Russian patriotism which was ready to serve the Soviet Government; and the lead of the

Church steadied the loyalty of very large numbers of Russians who would not pay attention to Bolshevik exhortations. Without that the Soviet Union could scarcely have survived Hitler's attack and even so, the margin was very narrow. By 1943 it was clear that the Russian Church had done a great service to the Soviet State, so the Kremlin began to take the Church into its calculations in quite a new way.

The State abated none of its fundamental opposition to religion but became reconciled to the fact that Christianity would not die out so quickly as the first Bolsheviks had expected. In the meantime, Christians could be accepted as loyal citizens. So the Church was allowed to elect a new Patriarch and gradually acquired a few more facilities for its existence. It would be too much to say that there was a concordat, but gradually a *modus vivendi* was established.

After the war the State needed the help of the Church in various ways, but notably in the Communist-inspired World Peace Movement. This help was given with alacrity, for the Russian Christians saw no reason to doubt the good faith of this movement and it seemed obvious to them that "peace" was a Christian concern. The suspicion that the Russian Church has been "bought" was natural, but I feel sure that it is unfounded. The evidence about such matters is difficult to weigh because it depends on one's assessment of personalities who are largely unknown to us. But now that I have been able to talk about these things to some of the Russian Church leaders, I have no doubt that they accept the Peace Movement in all sincerity at its face value. We need not agree with them in order to respect their motives.

Front Page News

Up to this point the Church's part in politics was limited to supporting the State on certain questions, and that support had to be given in just the form that the State demanded. At first the speeches of the Church leaders about peace echoed the familiar Communist phrases, but that has been changing. Indeed, while I was in Moscow last May, the Patriarch of Moscow made a declaration about peace, linking world peace quite directly with the Atonement. And it was printed on the front pages of *Pravda* and *Izvestia*. That was a big thing, to have the doctrine of the Atonement stated on the front pages of *Pravda* and *Izvestia*. It shows how the political importance of the Russian Church has increased in the last twelve years.

It is too early to speak of Christian Frontier activity in Russia, but even this limited involvement in secular affairs has produced one of the fruits of the Frontier spirit. In the last few years there has been

in Russia a remarkable growth of Ecumenical feeling. This is not the place to speak of the movement for reunion between the Anglican and Orthodox Churches. I will only say that we were all deeply touched and greatly encouraged by the wish for reunion which we found among the Russian Orthodox. Inside Russia there is a tradition of bitter struggle between Orthodox Russian and Roman Catholic Pole, and between the established Church and every kind of dissenter. Even ten years ago there was no contact and no understanding between separated Churches. But the "peace movement" has brought them together. Many of them met for the first time at Zagorsk in 1952, when the leaders of all religions that are practised in the Soviet Union came together to discuss peace. At this meeting Baptists and Orthodox, Lutherans and Roman Catholics, Armenians and Old Believers, were astonished to discover how much they had in common. Now there are warm personal friendships between some of the Church leaders. During our visit Baptists and Orthodox came to each other's services and spoke warmly about each other's types of spirituality. A few of the leaders have got to the stage when they see a united Church as a distant ideal, but it is much too soon to expect serious theological discussions between Churches.

A change in Soviet policy might cause new difficulties for the Church at any time, but the loyalty of Christians is valuable to the State and the Soviet rulers are realists. So it looks as if the Russian Church will continue to grow in political stature and will get more and more involved in secular affairs.

So far the Russian Church has developed no contemporary social doctrine. Indeed it is not allowed to do so. But if the present trends continue, that may well change. A great deal will depend on the kind of social teaching which the Russian Church gives in the last quarter of this century. The danger is a new Erastianism. But the thorough way in which the Church is tackling the training of its clergy and the open-mindedness of some of the people responsible for that training give reasonable grounds for the hope that something new is hatching.

"No idealism. God is not in the sky. He is present in the poor creature who is talking to you at this very moment. Christ is incarnated in this tramp, this thief, this liar. The glory of God is incarnated in you who read, in me who am speaking."
—Abbé Pierre.

Science Fiction—

The New Mythology?

JOHN HEATH-STUBBS

Mr. J. B. Priestley, writing in the *New Statesman* about the fantasies of "Flying Saucers" and the like which seem to haunt the modern imagination, showed, I think, not only wit, but real insight, when he entitled his article "They Come from Inner Space". I have been a reader of Science Fiction ever since, before the war, I was a schoolboy. In those days, I absorbed not only the romances of Wells and Verne, but stories from the American pulp-magazines, which were already being imported into this country. For the popularity of Science Fiction is not such a novel phenomenon as some seem to imagine, though it has certainly increased. The pulp-magazine stories of my boyhood did not, I think, differ very much from those appearing in similar English and American productions to-day; though, I am told, a higher degree of real scientific knowledge (or at least the appearance of it) is nowadays demanded of the popular writer. If we define Science Fiction as a more or less fantastic story, making use of ideas which can pass as, at least, a plausible extension of contemporary scientific ideas (as opposed to "supernatural machinery"), we may say that it has existed as long as science itself. One could go back to Lucian's *True History* (2nd Century A.D.), which contains a voyage to the moon. (Among the modern scientific inventions anticipated by Lucian's lunar inhabitants are clothing made of glass fabric, and something very like television!) But the 17th century, which saw the real beginnings of modern science, produced, as might be expected, quite a number of "voyages to the moon": the first English example is Francis Godwin's *The Man in the Moon* (1632). Later Defoe, Swift, Mary Shelley, Poe and Bulwer Lytton all anticipated Wells in writing, among other things, Science Fiction.

But to-day, voyages to the moon, to Mars, or the other planets of our system, are almost *vieux jeu*. The writers, inspired by the possibilities of atomic power, envisage the discovery of life on other planets circling round remote stars, or even in other galaxies. They give us galactic empires, and, of course, galactic wars. The development of the electronic brain has led to its replacing the earlier mythical concepts of an artificial man—first the Frankenstein monster, and then the robot.

Quite a number of the writers also assume that in the future, telepathy and other extra-sensory faculties will be scientifically developed (this complicates our definition of the *genre*).

Some modern Sciency Fiction (such as the stories of Mr. Ray Bradbury) has a good deal of literary merit—though the bulk is on the pulp-magazine level. There is also a considerable output of Science Fiction films (at least one London West End cinema specializes in showing these). The stories in the Faber collection are naturally of the higher grade—though the distinction between the two grades is not clear-cut. They are a good representative collection, illustrating most of the main preoccupations and characteristics of this type of literature. Though, if we want to examine it as a sociological and psychological phenomenon, the popular pulp-magazine stories may often be more revealing.

There has, as I said, been an increase of popularity. In America, I am told, Science Fiction has largely superseded the ordinary thriller and the whodunnit. Science Fiction fans, both there and in this country, tend to form cliques and clubs. They probably read little else, but take their favourite form of literature intensely seriously, making extravagant claims for it, as *the* form of literature for the modern age, destined to supersede all others. The atmosphere is very similar to that which surrounds the swing and boogie fans in the realm of music—who make equally extravagant claims for their chosen form of art.

And the writers? Some, I believe, are men of real scientific education—even professional scientists. In many cases, I suspect, they are men with what we would call an “Arts type of mind” who have, nevertheless, been given a scientific rather than a humanistic education, because of the greater economic rewards offered by the former. This, I think, has led to a distortion and frustration of the imaginative faculties, which would go a long way to explain the obsessive and unhappy character of much of this kind of writing. For, as Mr. Edmund Crispin admits in his very balanced and sensible introduction to the Faber collection* the charge of pessimism cannot wholly be refuted. Of his fourteen stories, “no less than eight, at a conservative estimate, end in some sort of overwhelming catastrophe, either stated or implied.” But, as he goes on to point out, this pessimism might often be attributed to an underlying distrust of science itself, or at least of man’s capacity to use scientific power responsibly.

But many other writers of Science Fiction, are, I suspect, largely

**Best SF (Science Fiction Stories)*: Edited with an Introduction by Edmund Crispin (Faber, 15s.).

self-educated, the scientific jargon which they employ being absorbed from popular scientific educators, and science fiction literature itself. I am personally acquainted with one man of this type, who earns his living by writing Science Fiction for pulp-magazines, and whose ambition is to achieve the greater prestige of a "cloth-bound book". He is a young man in his middle twenties, of considerable intelligence, and combines his interest in Science Fiction with a knowledge of popular occultism and theosophical religion. These two preoccupations, indeed, very often go hand in hand. Magazines that deal in the old fashioned occultist and ghost-story, employing supernatural machinery, are issued by many of the same firms that deal in Science Fiction magazines—though the former, as we are told, are steadily losing ground to the latter.

Devil or Angel?

This tends to confirm that there is nothing essentially modern, or really scientific, in Science Fiction, but that this type of fantasy really only puts its Martians and robots in the place of the elves and fairies, ghosts and goblins, angels and demons, of more traditional mythologies. What steps out of the flying saucer is always a superhuman intelligence—a devil or an angel. It is either wholly pitiless, cruel and destructive, equipped with unknown powers that threaten the human race; or it is superhumanly good, and has come to solve our problems for us. The idea that human affairs, national and international, have got into such a hopeless state, that the only solution is the intervention of a being from another world, is quite a common one in Science Fiction. One of the stories in the Faber collection, Mr. Henry Kuttner's *Or Else*, actually satirizes this formula. A beneficent Martian (armed, of course, with a death-ray) descends to tell human beings that if they do not stop their quarrels they will be destroyed. The first encounter is with two Mexican peasants, who are fighting over a water-hole. They listen respectfully to what he has to say (supposing him to be a *norte-americano*) and, the moment he has vanished, start fighting again. But in other works, as in the film *When the World Stood Still*, this same theme is treated with complete seriousness.

Two of the stories in this same collection touch explicitly on matters of religion. Both deal with the problem which confronts Christian priests when they encounter beings on other planets who are not in need of salvation. In Mr. Ray Bradbury's *The Fire Balloons*, these beings have already achieved it. They have blissful, more or less immaterial existences, apparently through some process of spiritual

illumination, of the kind envisaged by gnostic or oriental religions, and are therefore superior to the priests who have come as missionaries to them. The attitude of the writer is characteristic of much modern thinking. He is not hostile to Christianity; but he is clearly totally ignorant of what Christians understand by salvation. The idea that it implies sacrifice, and that it is to be won in, and shall include the redemption of, the material order, is completely beyond his range of thought. (This naive and sentimental story is not one of Mr. Bradbury's best, and he might have been represented by another. His stories are generally marked by a prevailing pessimism, sometimes terrifying, sometimes wistful.)

The other story, Mr. James Blish's *A Case of Conscience*, is more subtle. A Jesuit priest discovers that the inhabitants of the planet Lithia (who are a sort of intelligent reptile) have never experienced the Fall. They have a perfect society, and live the good life without any temptation to sin. But this they do without any knowledge of God, or any concept of the supernatural. The only explanation he can find for this is that their planet is directly controlled by the Devil, who intends it as a subtle trap to win human beings of our world, when they shall discover Lithia, from the idea of the necessity of religion. The story is, I think, intended as a satirical criticism of supernatural religion. But its conclusion is ambiguous, and the possibility that the priest may in fact be right is left open.

Mr. C. S. Lewis (in his *Perelandra* and *Out of the Silent Planet*) has, of course, used the formula of the scientific romance as a deliberate vehicle for theological ideas. But his books would not, I think, be accepted as "serious" Science Fiction by its devotees. But the most remarkable Science Fiction story, showing a preoccupation with religious ideas, which I have come across, is, however, Mr. Jose Feria's *Moth and Rust*, which appeared some years ago in the American pulp-magazine *Astounding*, and which is regarded as a collector's piece by Science Fiction fans. From internal evidence, Mr. Feria appears to be of Jewish background (he shows some knowledge of Hebrew in his invention of proper names). The story is a very horrible one, containing some revolting descriptions of evil and cruelty. A particularly unpleasant thrill is produced by the introduction of a race of *succubae*, the *lalitha*, a kind of beings who, while apparently beautiful women, are really insects. They are sexual parasites, requiring to be impregnated by a human being before they can breed. The curious thing is that this story, though badly written, and showing evidence of

a distorted and neurotic imagination, has moments of real power, and at least a fumbling understanding of what spiritual values really are.

Such examples as I have given, may, I think, suggest into what channels the modern imagination (especially in America), deprived of its traditional symbolism, is tending to direct itself. The symbolism can also often be read as half-conscious social and political allegory, relating to the world to-day. If we do this, we may find much to disturb us. For one thing, it is almost always assumed that though immense technical progress will mark the future, there will be, in the future, no fundamental change in the structure of society. The "American way of life" (at its lowest common denominator) is taken for granted. This is an escape literature, and some of the escapes it offers from contemporary problems are probably dangerous. The myth of the god in the machine (which I have already mentioned) who will descend and solve our problems for us, may well encourage an attitude of irresponsibility on the part of the present-day citizen, for it must be remembered that there are already a large number of people who credit the existence of flying saucers. I know one person—a man of real distinction as a writer and scholar—who is among this number, and who believes that the extra-mundane beings in the saucers are coming to solve our problems for us.

Again, the methods which these beings employ to carry out their benevolent designs—dictation of peace to the inhabitants of Earth, sanctioned by the threat of a death-ray or other invincible weapon, is a myth which might well encourage a disastrous attitude in the Americans themselves to the complex international problems in which they are being increasingly compelled to intervene. On the other hand, behind the evil monsters from other worlds which frequently haunt these stories, we may suspect a myth about whatever races the Americans (and ourselves) may have cause to fear at the moment—the Germans and (especially) the Japanese during the war years, and the Russian Communists to-day. *A Present from Joe*, by Mr. Frank Russel, in the Faber volume, is an illustration of this. The evil Martians who are destroyed in this story look suspiciously like the Japanese. So also in the film *Them*, where the sewers of American cities are invaded by giant ants (an unfortunate mutation caused by the atom bomb—and a Communistic insect!). I saw this film, by the way, in spite of the exhortations of the Seventh Day Adventist missionaries, who picketed the queue. It can simplify one's attitude to one's enemy if one can regard him as not a human being. But this can be disastrous.

Frontier Chronicle

The Jugendweihe in Eastern Germany

Last November the authorities in the Soviet Zone of Germany announced that during the winter evenings there would be special courses of instruction for boys and girls leaving school this summer. These would lead up to a Dedication of Youth, or *Jugendweihe* ceremony, at about Easter time. They claimed that this ceremony would be a suitable event to mark the approaching end of the school course, and something which any patriotic young German would be proud to take part in.

The Churches, however, protested very strongly against this innovation. Not only were the *Jugendweihe* suspiciously like earlier youth dedication ceremonies, which were held before the war by free-thinkers and Communists, and also by the Nazis; but the syllabus of instruction was, they claimed, clearly materialistic and anti-Christian. Despite angry denials by the authorities, there is little doubt about this point. The set book prescribed for study—and suggested as an Easter present for the children—takes the line that the Churches have in the past been a kind of spiritual policeman for the landlords and capitalists. The official syllabus for the sixth meeting of the course concludes a historical survey with:

“4. The life of Marx and Engels, the greatest Germans in history.

5. The achievement of the ideas of Marx and Engels in the Soviet Union, through the work of Lenin and Stalin.

6. The future of Humanity—Communism.”

Moreover, the *Jugendweihe* ceremony was, in fact, a parody of the Christian rite of confirmation, with three questions

to the candidates and a final sending forth of the young people into the world. I quote:

“1. Are you ready to fight with all your strength, together with all patriots, for a peaceful, united democratic and independent Germany? *Answer:* Yes, we promise so to do.

2. Are you ready, together with all men of peace, to fight with all your strength for peace, and to defend it to the uttermost? *Answer:* Yes, we promise so to do.

3. Are you ready to fight with all your strength for the construction of a better and happy life, and for progress in science, arts and economics? *Answer:* Yes, we promise so to do.

“We have heard your oath. Receive the Promise of the Community of all the workers of our people, to protect you, to support you, and to help you to reach the high purpose to which you are dedicated.”

And so both the Roman Catholic and the Protestant authorities announced that no young person who took the *Jugendweihe* would be admitted to First Communion or to Confirmation. As Dr. Dibelius, Bishop of Berlin, said: “The *Jugendweihe* is clearly and unmistakably based on a philosophy of materialism. In this philosophy you cannot go one day into church, and promise to be true to the Saviour, and the next day at the *Jugendweihe* give your loyalty to a contradictory philosophy. Here is a simple Either/Or!”

What has happened? What have the children and their parents decided? There is no doubt that this year they have been loyal to the Church. In one district of some 60,000 people, about

the size of Colchester, only 70 took the *Jugendweihe*. Reports from East Berlin over the Easter week-end indicated that only sons of party officials went to the ceremony. And the Synod of the Evangelical Church of the Union reported last month that only about 1½ per cent of the young people attending confirmation classes had been present at the Marxist dedications.

There are indications that next year further and more systematic pressure may be put on the young people. There was recently announced a further scheme for the training of schoolteachers in Marxism. One day a month, the children are to have a holiday: and the teachers will, from 8 a.m. to 6 p.m., undergo a "compulsory and systematic scheme of further education."

Is McCarthyism Still That Strong?

In 1953, by the Refugee Relief Act, Congress authorised the admission of some 209,000 more refugees into the United States before 31st December, 1956. By 1st May last, only some 20,000 had obtained entry permits. Both American church leaders, and also World Council of Churches workers (who have spent weary months finding and preparing documents for the remaining 180,000), have voiced strong criticism of the muddle and inefficiency in the State Department, which is responsible for the administration of the Act.

It is clear that fears of possible un-American influences among the immigrants have caused many of the

delays. The disquieting fact is that Mr. John Foster Dulles, who is surely of all American leaders one of the most likely to be interested in refugee work, seems quite unable to ensure its speedy operation. He asked a personal friend, Mr. Corsi, to supervise the administration of the Act; but he has been quite unable to protect him against the savage attacks made by Mr. MacLeod, another member of his department. Such pathetic impotence on the part of a great American church leader is painful to record, and many must sympathise with the appalling difficulties of his position: *but the refugees are still waiting.*

The Village of Züssow

Züssow, in the German Democratic Republic, has become a centre of relief work for refugees and the homeless. Pastor Liesenhoff, who is in charge of church work here, has recently paid tribute, not only to the work of the World Council of Churches in channeling gifts from other countries, but also to the remarkable number of young men who are offering themselves for church work training in church work. He writes: "In fact we have a long list

of applicants, young people from all over the East Zone. If we had enough money we could easily enlarge our school to three times its present size. You can be sure there would be no lack of potential students. In all of our church work in our part of Europe there seems to be a willingness to give one's life in service such as we should never have dreamed of finding in the years before the war. . . "

The Churches in China

CHARLES C. WEST

For over three years the only news about the Churches in China which has come to us has been brought by departing missionaries and refugees, and the Communist-censored church publications which come into our hands. Those of us who are called to maintain the bond of the Spirit with fellow Christians there, sift the scraps of news and rumour which come our way. We read between the lines of censored church papers, and the reports of "official visitors" to China. And we pray that God will guide our imagination to discern what in fact is happening in the spirits of our friends, and in the witness of the Church. Yet we must seek to bring before our eyes a living picture of the churches in China. For the Church does not express its unity only through the post, or through channels of commerce and of the mind which are opened between nations whose politics are congenial; nor is it split when human contacts are cut off. There is a power which has formed us—the Lordship of Jesus Christ—which defies these limits. If there is one message which we know Christians in China want to convey to us above all, it is that they are praying for us, and ask our prayers for them.

There continues to *be* a Church of Jesus Christ in China. The Common Programme under which the Communist Government operates, and the draft of the new constitution, guarantee "freedom of religious belief", which has generally been interpreted to mean the right of church groups to meet for worship and other religious activities, so far as these are co-operative with government projects and propaganda, or at least not offensive to the Government. It has meant the right of churches, under government licence and guidance, to organize nationally, hold synods, conduct theological education, publish materials, and the like, so far as these have no foreign contact or finance. In the cities on the whole this right has been respected. In some cases violation of religious liberty thus defined has even been redressed when the Church appealed the case to a higher authority.

On the other hand this freedom has been made dependent on the churches proving themselves "anti-imperialist". Some church leaders are in prison, and some have been executed, or have disappeared. In 1950 a group of pro-Communists in the Church prepared under

government guidance a "Christian Manifesto" denouncing American imperialism and pledging the Church to purge itself of elements unfriendly to the Communist government. Signature of this statement has become practically a test of loyalty among Christians. In rural areas, churches are usually closed during the long period of education, purge of the government's victims, and redivision of the land, under land reform. In some cases they are allowed to open again, in others not. In city and country few people in active life can find the time for church life, because of the schedule of required public meetings, training course, and lengthened work days. In the ranks of the mass organizations and the Party itself, the freedom which the state grants to religion ceases. The case of one young Christian whom this writer knows is typical of the situation. He joined the Communist youth group after being assured that he could remain a Christian. But some months later he was accused and expelled on charges of having joined with insincere motives. "You are the only case," they told him, "in which a Christian has failed to give up his religion after a period with us. Therefore you must have had false purposes in joining us, in the first place."

A Changing Picture

So the picture of permitted religious activity varies from place to place and from time to time. Yet there exists a Church of Jesus Christ in China today, not because it is permitted, but because there are men and women who in the midst of the insecurity, the fears, the pressures on their freedom, their time, and on their daily bread, continue to live from the nourishment of the Word of God, and to gather around the table of the Lord. We hear of a rural church, scattered by the force of Communist conquest, faced with the hostility of the new officials, beginning to gather once more in little groups for prayer and Bible Study wherever it is possible. We hear of a church in Shanghai which has taken in 400 new members in the past year. We hear of a growth in Bible study and Bible circulation in all the churches. We hear of a few leading churchmen who have endured the indignity of mass trials rather than accuse others or compromise with the truth as it was given to them; and we hear of others who out of their failure and confusion in the time of testing, have learned new things about the mercy of God and proclaim the Gospel with sounder theology than ever before.

The Church lives in China. And because it lives it faces problems

which we can share, even though only the fellowship of common prayer is left us at the moment.

The first of these problems—and the basic one—is that of finding an expression of the Gospel which is genuinely free from the charge that it is a part of the imperialism of Europe and America. The Chinese believer does not have an ancient tradition of Christian culture on which to draw. Christianity came to China with the help of imperialist power. Its worship, its theology, its education and its social service have been part of the revolution which has changed the fundamental patterns of Chinese life. China has been in this revolution for over a hundred years. Her leaders have long since ceased to think in terms of the ancient Confucian culture, and have sought the new pattern of China's life, in some western system of thought and social order, which at the same time will be China's answer to western dominance. Communism has become this system. It is the first power in centuries which has given China relatively incorrupt and efficient government. It has covered the land with great projects both industrial and military and has shown its force in aggressive war. It has gripped the imagination and changed the lives of millions of Chinese youth. It has left those who are oppressed by its power and repelled by its total claim no place to turn. For it is presented to the Chinese as China's answer to western imperialism. Allegiance to the communist state and to communist plans for society has become a test of patriotism. This is the dilemma with which the Chinese Christian is confronted. With his Christianity he has received a western education. His church follows the American or European pattern in worship, in organization, and theology. Its leadership has till recently been missionary. The great institutions of the Church—its hospitals, schools and colleges—have been supported by American or European funds and have been run on western principles. He cannot easily distinguish between this heritage of western culture, and the Gospel which underlies and motivates it. This average Christian does not want to fall into Communist ideology. But he wants just as little to be captive to a way of life which is foreign to the future of his country. Therefore he does not reject the Communist charge that Christianity has been used by imperialist powers. He tries to examine himself and his church in the light of it. We see this reflected above all in the attempts which Christian leaders are making to restate their theology and to develop their spiritual life. China has not been noted in the past for original theology. But after the revolution, all Christians, whether

liberal or fundamentalist, were faced acutely with the question: What is the uniquely Christian message to this world which Communism is forming?

"As we began to enter through prayer into the deep places of faith," a student body from Peking reports, "we began to see that Christian faith is essentially a life obedient to Jesus Christ; that its chief task is to bring men to repentance, to belief in the Gospel, and to reconciliation with God. We began to see that to obey Christ means a total denial of self and a total love of others; that to bring men to repentance involves taking part in the construction of a new China; that to spread the Gospel involves entering the Church, creating an indigenous theology related to China's own cultural background, and going in with the whole heart and mind for every kind of service to men."

It has been well said by a Chinese Christian that

"Communists are human beings, like fragile Christians. They are groping for appropriate policies for economic development, for political and social structures, for educational methods, and for industrial advancement. Are Christians groping for something in organization, in church unity, in evangelistic methods, in creative fellowship, to match them? Not to be creative while living in a creative period, is the greatest of sins."

"Just at this moment, and for some years to come, Communism is too full of passion and self-confidence to be tackled. But as everything else in this ever-changing world, the romance will die down and the hard facts of human sin and selfishness along with the human need of a spiritual redemption and the human yearning for God in Christ, will stare in the eyes of the erstwhile enthusiasts. Then the time will come, perhaps not in the too far distant future. Then, not a few of the Communists will knock at the door of the Church for admission and for salvation."

There is, of course, an illusion lurking in words such as those I have quoted. The Christian who accepts the Communist definition of loyalty to his country and who tries to prove himself anti-imperialist by those standards, will never succeed. We see these internal struggles written across the face of the public denunciations which some Christian leaders made of their colleagues in 1951, quite apart from the external pressures which forced these statements. Christian leaders invited to Peking supposedly to discuss the financial problems arising from the freezing of foreign funds, found themselves confronted anew with charges that imperialist habits of life and thought were still preventing their loyalty to the People's Government of China. We cannot understand these men or their actions unless we understand that this charge had moral force for them. It struck home. They felt guilty of attachment to a culture of bourgeois privilege which they were convinced was gone from China for ever, with its blessings of freedom as well as its curse of social chaos. Several of them denounced their colleagues, mostly for such sins as an American frame of mind, western clothes, attachment to foreign culture, personal vanity and the like. But they left that fateful meeting with the feeling that the difference between accusers and accused was frighteningly small. The whole Church had not yet found its

message, free of its cultural background, to a Communist society.

But this was only one instance of this problem. We see it again in the relation of these churches to the Ecumenical Movement. Every Christian organization operating on an international scale was denounced by name, in a speech which the Communist Minister of Education made to a group of Christian leaders, for its part in the world imperialist front. The Korean War brought the matter to a head, since the World Council explicitly supported the United Nations. How was the Chinese Christian, unaided by access to free information, to distinguish his loyalty to the fellowship of world Christendom, from his support of China's political enemies? We see the problem again reflected in the theological struggles of the Church itself, so far as they appear in the censored publications. How far is the Christian doctrine of hope in a heavenly kingdom an excuse for not working with all one's strength for the building of a socialist society? How is the doctrine of Christian love for one's enemies consonant with a required patriotic hatred of imperialist exploiters? Does the unity of the Church force Christians to deny the reality of class warfare?

A Problem of Christian Living

This is not presented as a story of success or failure, but as a problem of Christian living, which for Chinese Christians is a genuine one. Its reality is only deepened by the fact that Communism's total hold on power and propaganda distorts the issue and prevents an easy solution. For the Chinese Christians must one day find the Word of God and the way of Christian life for a Communist society, which will not be a reflection on their yearning for the freedom we enjoy, and their hatred of their oppressors, but of the freedom which they have in Christ, and the Gospel to their oppressors.

The second great area of problem is that of Christian living, especially Community living in the Church. The problem of the average Christian and his congregation is that of Christian living under pressure—the pressure of the total ideology, the total power and the total planning of a Communist state. This pressure shows itself in a number of ways. There is the pressure of time already mentioned which itself cuts drastically into the visible fellowship of the Church. There is the intense pressure of the training school on each Christian youth, to “give up the burden of his superstition” in order to give himself fully to the service of the people. There is the pressure of great Communist reconstruction projects, and of the dedicated spirit

of Communist cadres, which seems sometimes to make Christianity irrelevant. There is the pressure of money in a society where socialization of all business and farming proceeds apace, and bond drives of government charities absorb spare cash. But above all there is the pressure of purges and accusations on the Church itself, undermining the mutual trust which is of the essence of Christian Community.

The answer of Christians to such pressures as these have varied greatly. Undoubtedly the Church has been greatly reduced in numbers. Many have found it not worth the risk to continue to seek fellowship of other Christians, to pray and read the Bible. Especially among youth there are many even in government service who harbor in the back of their minds a faith which they cannot relate to any practice in their lives. Among other Christians the ancient Chinese custom of yielding with words but not with deeds has been adapted to foil this new tyrant as it has every other. Accusation meetings are held to pile abuse on the heads of fellow Christians who, by tacit agreement, are all either dead or out of the country. Pastors preach a certain quota of violent political sermons, whose function is apparent to the congregation by the very excess of their zeal.

Multiplicity of Sects

Sects have multiplied since the Communist conquest, largely at the expense of the established denominations. Some observers estimate that a majority of the Chinese Christians are no longer in any organized church, but in small worshipping groups without any organizational connection at all. Most of these sects are a natural response of simple Christians to the chaos of both the world and the Church. Ecstatic pentecostal prayer is assurance for them of the presence of the Holy Spirit, an experience more real than the whole nightmare of Communist order in which they must live. The literally interpreted words of the Bible certify that reality, regardless of what the Communist literature may say. The loose organization of most sects—their lack of connections or of obviously responsible leaders—is protection against government attempts through fellow-travelling churchmen or by direct action to control them.

The popularity of the sect, however, only points up a more fundamental movement within the Church toward more intense prayer and Bible study. There is no clear line between sect and Church in many parts of China to-day because of the concern of both for

a more intense spiritual life. The withdrawal of the missionary has not been a unmixed evil, for many congregations which previously depended on his leadership and instruction, have discovered resources of leadership amongst themselves, and depths of the Spirit testifying to the Word of God, which no foreigner could have supplied them. This also, however, is not a story of success or failure in itself. The danger of individualism, of losing contact both with the Church and with the world, lurks in this intense spirituality. Yet surely where prayer and the Word of God are taken with such desperate seriousness as among these Christian people in China to-day, they will make the fullness of the Gospel known.

When all this has been said, however, the barrier remains between us and our Chinese fellow-Christians. Most of us cannot understand or share the illusions about Christian co-operation with a Communist government which has led our Chinese friends to such fateful compromise. Most of us are sick at heart about the lack of sound theology which has denied them the vision of a transcendent Kingdom of God, which would have saved them from that fatal fascination with the inevitability of Communism which undercuts every resistance to it. Most of us have watched with sinking feelings, the way in which compromise with truth—at first only on matters of international politics—was skillfully exploited by the Communists until Christians were forced to denounce and accuse other Christians. And finally, the growth of the sects places a new barrier between us. These things we cannot understand, nor can we suppress our concern about them. If we could see our Chinese brethren's list of concerns about us, we would probably be even more appalled. It is not human understanding, even in matters of theology and ethics, which unites us, but the knowledge that we can lay these differences, these burdens too heavy for us to carry, before the mercy of God. *There* is forgiveness to spare, both for our transgressions and those of our friends in China. There is the strength to go on praying for them, sharing their problems and rejoicing in their witness with them; for Christ is Lord both there and here. We are all called to prepare for the day when, in God's time and in His way, the door to China opens again, and we can talk to one another; in order that in that day we waste no time defending ourselves or settling scores, but turn ourselves with thanksgiving, to those common tasks in that common fellowship, which God for our discipline has seen fit to interrupt for a time.

Human Problems in Industry

The London Manager of the International Paper Company and the General Secretary of the Amalgamated Weavers' Association comment on some current problems of industrial relations.

I. STRIKES AND STRIKERS

GEORGE GOYDER

When men strike they may do so not primarily for money, but because to ask for more money is the only practical way to draw public attention to a grievance. Something like this seems to be the case with the recent strike of engine drivers and footplate men. Their work is responsible and arduous; there was a time when the engine driver and his mate worked in the spotlight of publicity. Times have changed and the drama rôle has passed to the air pilot. But the responsible work of driving trains remains and it is being paid, relatively, worse than before the war. There is thus a double loss to the engine driver: his relative status and the differential wage that measures his greater responsibility are both affected.

A similar situation underlay the recent newspaper strike, although it may have been distorted by Communist influence. In this case the electricians were dissatisfied with their status relative to other workers in Print. They expressed their grudge by making a fantastic claim (for 58/- a week extra) and by refusing to accept arbitration. Only the T.U.C., headed by the respected and powerful figure of Arthur Deakin, was able to end the strike. For three weeks the owners and managers of the newspapers looked on while their businesses were closed by an inter-union rivalry over which they had no control and for which they could offer no solution. Higher wages had always seemed the answer to such problems. But with one of the highest wage structures of any industry, the question of status in Print remains to be solved.

The unrest in the docks has lasted now for nearly a year. The dockers express their grievances by resisting the agreements made by their union officials to work "compulsory" overtime. But the real question at issue in the docks is how to attach the dockers to the enterprises they work for without depriving them of their traditional freedoms. In other words it is a question, as with railways and newspapers, of status.

Dockers earn from £15-£20 a week with overtime and are paid £4 a week in between bouts of work for standing by. Electricians in Print earn £11 a week and more, compared with £8 in engineering and £9 in chemicals. Engine drivers earn more than other railwaymen and are paid a day's wage for driving 150 miles. All three groups are better off to-day in real as well as in money terms than ever before. There is little or no insecurity in these trades. What is the reason for the men taking such desperate steps to air their grievances?

The answer lies in the realm of psychology. Industry, whether privately owned or nationalised, is failing to give the men the status they require and need. Professor Bakke's investigations at Yale have shown that what the worker wants most from his work is what Bakke calls "social respect". Social respect means psychological security and this is different from material security. A child who is the victim of an unhappy marriage leading to divorce may be psychologically insecure even though well provided with money. This is the position of many workers. They do not feel they are psychologically committed to the organization which employs them. Who does the docker to-day work for? Responsibility for his employment may be divided between the stevedoring company, the shipowner and the National Dock Labour Board. Who does the electrician in Print work for? He is paid by the newspaper company. But he is not legally a member of the company and may not feel he is a part of it. The company belongs to shareholders he rarely if ever sees and for whom he believes the managers are agents. The managers are consequently not "his" managers. To assert his frustrated sense of status he organizes outside the company to achieve a substitute-status, and so sets up loyalties which conflict with the natural loyalty due to his work.

What we have failed to realize is that full employment has made the discovery of a common purpose in industry very urgent. We have been running industry on the capital accumulated in an age now passed in which respect for management and fear of unemployment went hand-in-hand. We have hardly begun to think about an industrial system which gives men self-respect and psychological security through participation and identification. The legal fiction that shareholders "own" industry still persists and is strengthened by the activities of financial dinosaurs with their weapon of the "take-over bid". The truth is that our industrial structures are out of date. Industry under full employment cannot operate either on the law of

the jungle or on that of high finance. Full employment means that the machine can be brought to a stop at any time by a handful of men. The solution is not to hand out more money, but to give men a psychological stake in what they do. This is easier said than done. It cannot in fact be done with money, although money can symbolise what is being done by other means. St. Paul knew all about this. He said we are to be members of one another. He said that our organizations must be so sensitive that when one member suffers, all the members suffer with it; that those who do the rough and tumble work need to be given the greater honour, that there may be no schism in the body. He didn't say we should hand out more money to those who represent the hands and feet of the body of industry but that we should recognize and treat them as fellow members of a common body. The weakness of profit-sharing as a device is that it does not of itself create worker participation. It may in certain circumstances actually hinder its creation.

To think in such terms is to inquire about the meaning of justice in industry. If justice means giving every man what belongs to him we ought first to concern ourselves with what a man is. Only when we know, can we give him what is his due. That the worker is more than a pair of hands or feet is obvious. Yet as Christians we tolerate the intolerable injustice which treats men in industry as no more than hands and feet and refuses to regard them legally or practically as fellow members of the body incorporate in which they work. Biblical theology has made rapid strides in recovering the historic Jesus and the historic Church. It has still to discover the meaning of Biblical justice in terms relevant to contemporary society. The Bible may tell us little about wages policy on differentials but it will surely tell us much about men's true needs in industry. This is not only a work for theologians, but for men and women in industry who are willing to read the Bible with open eyes. When our Lord gave the great summary of man's duty to God and his neighbour which does duty for the Law of Commandments He did not invent a new law. He repeated and thereby underlined what already stood in the Book of Leviticus and Deuteronomy. If we had the same humility as Jesus we might be on our way to rediscovering a moral theology with a cutting edge; relevant to the needs of the dockers, printers and engine drivers.

The automatic factory when developed will be able to pay astronomical wages and may well have to do so if the rule of negotiation

remains to charge what the traffic will bear. Unless there is some prior agreement about the status as well as the just price of labour, there seems no limit to the confusion which may result from the growing technological diversity between one trade and another, such as between steel manufacture and agriculture. The only sure way to preserve freedom of contract in industry may be to make it possible for the worker in a company to judge for himself what is a fair wages policy by participating in its settlement, not merely as the member of a trades union, but also as a responsible member of his working association. We need to think seriously about justice in relation to the structure of industry if we are to enable men to play their part responsibly. Meantime events hurry us on and neither the employers nor the trades unions appear to be fully aware of these fundamental issues in our industrial life.

II. MEN AND NEW MACHINES

LEWIS T. WRIGHT

(From a talk given at a meeting organized by the Department of Scientific and Industrial Research)

Trade unionists fear that the increasing application of science to industry will make many of them redundant, but management find it hard to believe that the workers fear "unemployment" even during periods of full employment. What they overlook is that the workers fear the loss of the particular job they are doing. It is not enough to tell them that a new process will result in a cheaper product, that demand will be stimulated, and that "in the long run" this will mean that more jobs become available.

Few workers are interested in "the long run". They live on weekly wages, and the prospect of even a period of unemployment as a preliminary to possibly bigger and better jobs in the future makes little appeal. To tell a cotton spinner of thirty years' experience, for example, that he need not be unemployed, but may easily find work as a road sweeper or an engineer does nothing to allay his fear of redundancy.

Of recent years in the textile industry there has been considerable increase in productivity, in some cases as great as a two-fold and three-fold increase in productivity per man-hour. This has only happened because, while in this particular industry new processes have meant a certain change of occupation, men have been able to go to other mills

to new jobs of precisely the same kind as those they had left behind.

In any consideration of human problems in industry, the spotlight is almost always turned on the worker, and very rarely on the management. Yet it is the management which must come to a proper understanding of human relations if any lasting success is to be achieved.

Our knowledge of science and technology has outstripped our knowledge of human behaviour, and it is this that causes the "bottleneck of productive advancement". It is no use putting up closely reasoned arguments and expecting the workers to accept them without hesitation. Their attitudes and habits are the sum total of their own experience and those of their fellows, and behind their attitudes lie reasons, some valid and based on experience, others which are no longer of great weight. They follow tradition, and are not willing to depart from it without good reason.

So the task of management must always be to see why working people react in the way that they do. In the next ten years we may find that the speed of productivity will depend upon the price the worker has to pay for it. Management will have to discover what price the worker is prepared to pay.



THE FLYING ANGEL

It is the task of the Church to take the Gospel to all men. She cannot fulfil her vocation if she neglects those whom the business of seafaring takes from Home and Church.

**THE MISSIONS TO SEAMEN URGENTLY
NEEDS THE HELP OF MISSIONARY-
HEARTED PEOPLE.**

General Superintendent : Rev. CYRIL BROWN, M.A.

THE MISSIONS TO SEAMEN

4 BUCKINGHAM PALACE GARDENS, LONDON, S.W.1

It may find that the most important factor, from the worker's point of view, is not necessarily pounds, shillings and pence. Some managements have acted on the assumption that the only worthwhile incentive is a money incentive, and have planned their scheme narrowly on this basis, only to find that ultimately their people cared for nothing but money and took every opportunity they could of getting more of it.

In such a case blame lies at the door of the management: they have trained their people in this way and have taught them to think on these lines. This does not, of course, mean that monetary incentives are to be ignored. They have their place, but researches have proved that this place is not always as high on the list as we may think. In several investigated cases financial incentives came fourth, fifth or sixth on the list, and in one case as low as seventeenth.

It is a fact that some people will work quite happily in dirty surroundings or at a dirty job, while the same job and surroundings will give rise to frustration and irritability in other groups. Men will work at a dirty job if they know it has to be dirty and has to be done, but difficulties arise when they reach the conclusion that the job is dirtier than it need be. There is always a danger that managements, in concentrating on material factors, may give too little thought to psychological facts.

Here is a story which I heard the other day. A firm co-operating in a blood transfusion campaign provided a common rest room for the staff, who almost without exception were blood donors. It was noticeable that for a week or two after this event, production went up. The experts felt that they had stumbled on the solution—regular blood donations. They did not consider another possibility—that one touch of nature had made the whole works kin. For on at least one occasion managing director and office boy had found themselves resting side by side.

The Work of Abbé Pierre

*The quotations in this issue are taken from **Abbé Pierre and the Ragpickers**, by Boris Simon (Harvill Press, 15s.), a bitter and salutary reminder of what it is like to be poor in an industrial society which neglects the common man. The price of social security, especially for old-age pensioners, is eternal vigilance by Christians and humanists alike; and this book will not only create admiration for a great Christian eccentric, but also perhaps make us wonder whether in Glasgow or in Salford, in Southwark or in Drabtown, there are not similar pockets of neglect and poverty which neither officials nor citizens are much concerned to remove.*

M.G.

Letter from California

ALEXANDER MILLER

It's something like four-and-a-half years since I came to Stanford for six months—on my way to New Zealand as I then thought. I find it both salutary and mildly amusing that my British and New Zealand friends tend to assume that an extended residence in these United States means either that one has succumbed to the allure of the California flesh-pots, or has cravenly capitulated to the constricting pressures of an America maddened by fear and intoxicated by power. Heavens, it might be true! He that judgeth me is the Lord. Certainly it is beyond measure pleasant to gossip with THE CHRISTIAN NEWS-LETTER from a bench under a palm tree, with a cloud-free sun bringing it to a somnolent 82 degrees.

Yet the situation seems to have a certain strategic importance, and some urgency. Stanford is a privately-endowed university of 7000 students, certainly one of the best in the West. It was established upwards of sixty years ago by a railroad tycoon on an original grant of 9000 acres and about \$30,000,000. The endowment is up now to about \$45,000,000, which doesn't really help much toward an annual budget of \$15,000,000. It has its budgetary difficulties, but I am frank to admit that it is a sort of oasis of peace and plenty in a naughty and somewhat noisy world. It is also—maybe by the same token—an oasis of freedom. Simply for the record it ought to be set down that at no time in the last four years have I sensed the slightest pressure toward conformity. Some of the local vigilantes did try, in emulation of districts round Los Angeles, to ban UNESCO materials from the local schools. They were slapped down so hard, partly with the help of the university community, that not so much as a squeak has been heard from them since. Apart from that, nothing. And while in many another place the pressures have been cruel and terrible, these oases are more numerous than I gather an outside view of the American scene would allow. They have always been numerous: now they are growing both in number and in area, and the desert of conformity, which never was as vast or as dry as the common impression makes it, is blossoming again with some vigour and variety. McCarthy is hiding his diminished head, the reactionaries have been repelled in the University of California which is thirty miles north from here, and even the California Legislature, no citadel of light and liberalism.

has just ditched a series of repressive bills, and is in process of writing into law a Fair Employment Practices Code, which previously showed no sign of passing even in the "good" days. Mr. Dulles' State Department continues to make a fool of itself over matters like a passport for Owen Lattimore* but it will of course reverse itself after an unnecessary obeisance to the intransigent Right, and even that gratuitous obeisance will shortly be omitted.

That was a digression. What actually interests me the most is that the University has become the *locus* of one of the most interesting of contemporary experiments in the structured relation of religion and higher education; or, more precisely, of Faith and Learning. We are tactically well-placed to follow up on Moberly and all that, partly because the University has neither the constitutional problem created by a state-connection, nor does it feel the constricting effect of a denominational tie. In its inception it was somewhat vaguely Protestant, with a non-denominational church at the heart of it, and over the years a succession of chaplains—Episcopal, Quaker (Elton Trueblood), and now a Glasgow-trained Presbyterian (Rabb Minto) nurtured by the British S.C.M. It has, of course, become pluralistic long since, with considerable contingents of Roman Catholics and Jews, many groups from more bizarre religious communities, and a large fringe of entirely uncommitted and extraordinarily open-minded young Americans.

Like most institutions of higher learning across the country, Stanford has been feeling for years the impact of the surge of piety which is one of the most influential and most inexplicable facts of contemporary American life. The question has been how to utilize this groundswell of piety without being swamped by it: for much of it is clearly spurious, superstitious and idolatrous.

It became necessary, about five years ago, to make some kind of response to the demands from parents and alumni for "more religion at Stanford". More important, it became clear that an increasing number of undergraduates were no longer content to be illiterate about their own religious inheritance. It is not only the Protestants who are—axiomatically—badly trained. Even the minority groups, which do better, don't do well at that. One of my Jewish students was exclaiming over what she was discovering in the Old Testament. "Now come off it", said I. "It can't be as strange and as new as all that. I know for a fact that you had nine years in synagogue school".

* Written before the case against Mr. Lattimore was withdrawn.

"Sure I did", said she, "but *I wasn't listening*". The new situation is simply that, for whatever reason, this generation is listening again.

But what to do? The University had a general reputation as a secular show: not, I think, because it had been explicitly or intentionally anti-religious, but because it had been developed during the period of science's most unambiguous achievements, and of the Church's greatest confusion. In any event, it was not at any time during the last two generations, nor is it now, easy to see how to import the vital presentation of the issues of faith into the life and curriculum of a liberal university.

Summarily, what we *have* done is simply to import into the curriculum, on an elective basis, a group of courses designed to allow any undergraduate to acquire, if he wants to, an introduction to the elements of the Christian inheritance and its Hebrew antecedents. We don't pretend to provide a study of all the phenomena of "religion", which in any event seems to me to be the scholarly responsibility of departments like history, psychology, anthropology and the like. We do teach some comparative religion, but our main business as we see it is to articulate, in respectable intellectual terms, the content of the Christian tradition. We have no intention of building a Department of Religion, since we don't believe that religion is departmental: and specifically since we don't believe that the Christian tradition is to be construed as a department of culture.—This "core" of courses is firmly established. We begin now to invite major departments to co-operate with us in considering, as a necessary part of their departmental work, the theological dimension of their particular discipline. The point of this is patent, for example, in relation to political science, jurisprudence, history and the like—but we have the right to dream also of connexions with physics and the social sciences.

The rationale of the thing is clear enough. We are trying to structure a relation between the Community of Faith and the Community of Learning which allows each to be true to itself. We believe that the liberal university should be, like the mind of man, "a thoroughfare for all thoughts, and not a select party". We are happy simply to be invited to the party. We *ought* to be the life of it.

"Providence always takes care of us. Sometimes it comes fifteen minutes late so that we can better grasp God's love for us—and also the truth of our helplessness without Him."—Abbé Pierre.

Letters to the Editor

DEAR EDITOR,

It seems impertinent to differ from a clergyman on a question of theology, but Canon Vidler's remarks on page 79 of the April C.N.-L. about Lloyd George's religious position are very startling. "There is nothing to show", he says, "that (L.G.) was intellectually a convinced believer, or that he ever reached settled religious or ethical convictions."

Neither the Apostles' Creed, therefore, nor the Sermon on the Mount, nor even the Ten Commandments, apparently meant anything to him; and to call such a person "Christian" seems a paradox indeed. We have all heard of the high-minded unbeliever whose noble life puts the professing Christian to shame—though not all of us would agree that even he can rightly claim to be a follower of the Christ whose divinity he denies—but, it is now suggested that we should count among Christians a person who, as described by Canon Vidler, appears to have been *neither* a believer nor a "virtuous pagan". "I should be sorry," Canon Vidler says, "if Christians had to look upon men like this as beyond the pale." He does not explain what he means by "beyond the pale", but the implication of the whole paragraph is that Lloyd George *was*, in some sense, "a Christian", and if so it is difficult to see what the word means. Perhaps only an obscurantist would suggest that it involves *both* intellectual and moral assent to Christian doctrines, but surely it can hardly do without one or the other?

Yours truly,

S. J. B.

DR. VIDLER writes:

"I disagree entirely with 'S.J.B.' when he says that it seems impertinent to differ from a clergyman on the question of theology. I wish to goodness laymen would express their dissent from what we say much more frequently and vigorously than they commonly do. The difference in question in the present case, however, is not so much one of theology as of the use of words. The word 'Christian' is used in various senses. 'S.J.B.' if I understand him aright, confines it to persons who give intellectual and/or moral assent to Christian doctrines. Paedo-baptists like myself would not accept this definition, because we regard as Christians certain infants who are incapable of giving intellectual or moral assent to anything. I should myself go further and say that adults who have been brought up in, or who have been initiated into, Christian society may fitly continue to be described as Christians unless they either formally renounce the Christian faith or are excommunicated from the Church to which they belong. So far as I know, L.G. always regarded himself as a Christian and was never excommunicated. I was concerned to know in how restricted a sense he really was a Christian. 'S.J.B.' would deny that he was one in any sense at all.

By 'beyond the pale' I meant the pale of the Lord's favour. I do believe that the Lord delights in the physical and psychical vitalities more than most Christians (including apparently 'S.J.B.') do. This is indeed a question of theology and not merely of the use of words."

A New Campaign

Gaps in the ranks of those serving as missionaries overseas are many and very serious. C.M.S. has therefore decided to intensify its work of putting the challenge of overseas service before suitable men and women in this country. In this new campaign—

YOUR help is needed

in sustained and believing prayer.

**in making the actual needs known to those who
might be led to respond.**

If you yourself want to know more about opportunities for missionary service overseas through C.M.S. (a Church of England missionary society), or if you are willing to pass on such information to young Christian educationists, doctors, nurses, etc., write **now** to Canon K. W. S. Jardine, C.M.S. Recruiting Secretary.



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Book Reviews

Jesuit in China

The Wise Man from the West. Vincent Cronin. Hart-Davis. 18s.)

Those who heard Arnold Toynbee's Reith Lectures, three years' ago, on "The World and the West" will remember a short and stimulating passage at the end of his lecture on "The Far East". He had been discussing the differences between the attempts of the West to break into China in the sixteenth century and in the nineteenth century. He recalled that the earlier attempt was friendly and hopeful, but it was finally rejected in the seventeenth century, because it offered to convert the Far East to a strange religion. Later, in the nineteenth century, the West was received with hostility, but eventually accepted, because it offered a superior technology. Rightly or wrongly, the Far East thought of technology as a superficial thing. When the West offered this fragment of its culture it was accepted. Communism seems now to have captured this fragment and attached a secular religion to it. The problem as Toynbee posed it is this: "If China and Japan could not stomach a sixteenth century version of our Western civilisation with the religion left in, and cannot sustain life on a nineteenth century version of it with the religion left out, is Communism the only alternative?"

Toynbee believes there is an alternative and that it was tried in the sixteenth century by Jesuit missionaries. The story of that attempt and its eventual failure

because of rivalries and dissension between Jesuits and other missionary orders, is told in "The Wise Man from the West".

The "Wise Man" is Matteo Ricci, a sixteenth century, cultured Italian priest, who followed in the steps of St. Francis Xavier and, with singleness of aim, achieved the saint's dream of penetrating China. In doing so, he discovered that Christianity must take on a Chinese garb to avoid an appearance of being foreign. He brought his great intellect and his Western culture, his knowledge of mathematics, geography and clocks; but he realised that China had as much to offer. He saw early that he must avoid giving the impression that China had anything to learn from the barbarians outside the "Middle Kingdom". At the same time his gifts, such as a striking clock and a map of the world, were fascinating to the eager Chinese minds. With great patience, he played this game of imparting knowledge without admitting any lack of knowledge in China. He did not preach, because that would have been interpreted as political agitation and China was far from stable.

He learnt the language and he learnt the endless customs of Chinese courtesy. He became learned in the Chinese classics and, indeed, surpassed many of the Chinese scholars themselves. He brought to this study his remarkable photographic memory,

a gift which was highly prized. In this attempt to enter fully into Chinese life and culture, that his Christian message might grow from within it rather than be imposed upon it from without, Ricci had to determine his place in Chinese society. As a foreigner he was suspect and unless he could find an accepted place in society, his influence would be very small. His first experiment was to adopt the guise of a Buddhist monk. That was a position understood. It allowed him to build a pagoda and everybody knew approximately what he was supposed to do. This worked well for a time, especially when he had influential patrons; but he was at the mercy of changing governors and eventually abandoned this rôle. He discovered that the Buddhist priest or Bonze, was held in such low esteem that it was no advantage to be associated with him. As a Bonze, he would be despised in most parts of the country until he was known personally. Thus he discovered his mistake and found that "the graduate" was a better Chinese equivalent to a cultured European priest. The new guise, for which he was by now admirably suited, brought him into touch with the whole mandarin class. Vincent Cronin tells of Ricci's difficult attempts to reach the Emperor, his changing fortune in Peking, the effect of the Japanese war in Korea and the final triumph of direct access to the Emperor.

Ricci was not without critics in Europe. Stories penetrated of his adaptation of the Christian way of life to suit Chinese culture which sounded as terrifying in Rome as news from Antioch had once sounded in Jerusalem. The last chapter, "The End of a Mission" is a sad one. It tells of the failure to continue Ricci's

work or to understand fully his method after his death.

"As the Chinese mission grew, Franciscans and Dominicans entered the country. Their method of evangelising was direct, uncompromising and took little account of the different psychology of the people to whom it was addressed. The Mendicants walked through the streets holding up crucifixes and, when a crowd gathered, preached in public, very often through interpreters. The Spaniards among them did not hesitate to proclaim that all the long line of Chinese Emperors were burning in hell. When they discovered that converts made by the Jesuits were allowed to honour Confucius and the tablets of the dead, they protested that a tainted form of Christianity had been introduced to China. The Mendicants forbade their converts such concessions and complained to Rome, branding Jesuit methods of adaptation as protective mimicry. Theologians of the Society rallied to the support of their missionaries. For seventy years the controversy raged while Rome, seeing in the problem one of the most difficult and far-reaching that had ever faced the Church, delayed her decision".

At last the decision was taken on November 13th, 1704, by nine Cardinals, all Italian, none of whom had ever visited the Far East. The decision was against the method of Ricci. The rigorists had won the day. The mission was ended, or rather, doomed to failure.

Ricci remains as an example of a method which has not since been so fully tried in China, but the only method by which Christianity can grow from within.

E. H. ROBERTSON.

The Wage Hierarchy

The Social Foundations of Wage Policy. Barbara Wootton.

(Allen & Unwin. 1955. 15s.)

What determines the rate of pay for different jobs? What decrees that a Bishop should get more than a dustman, or that chefs should be paid much the same as artificial limb makers? Mrs. Wootton's interest in this subject was first aroused by comparing her own remuneration (when she was Director of Studies to the University of London Tutorial Classes Committee) with that of an elephant which carries children in London Zoo; with the result that she has written a book which, in a rare blend of scholarship, humour and lucid prose, throws much new light on the forces which determine our incomes.

Mrs. Wootton analyses the social influences affecting the fixing of wages and salaries in Britain, and begins by making it abundantly evident that economic forces alone cannot account for a state of affairs in which scales of pay range from £10,000 a year upwards to £250 or less; in which there is still only a small area of overlap between the highest wages and the lowest salaries; and in which judges and doctors, no less than electricians and engine-drivers, feel obliged to maintain their position in the income hierarchy. In short, economic man is an abstraction; social man is real and is prepared to defend his social position. High wages and high prestige go together, low wages and the dirty and disagreeable jobs go to the socially inferior. All this accords with experience, and incidentally, helps to explain the well-preserved social taboo of reticence about incomes, which noticeably increases as we go up the

scale. Could this be rooted in guilt? At least "it is difficult to square the economic and social inequalities of our culture with the Christian or the democratic doctrine that a man's worth should be measured more by what he is than by what he has".

The wage hierarchy has become increasingly self-perpetuating. Collective bargaining methods have become respectable, a means of protecting vested interests rather than the weapon of the under-privileged. The growing use of national bargaining machinery—voluntary, statutory, and by arbitration—has increasingly invoked the use of social rather than economic criteria. The cost-of-living argument with its implicit assumption that existing relationships must be maintained, is the most familiar. Wage negotiators at national level aim at being fair and reasonable to all concerned, including the public. But with nothing more positive to guide them, they resort to the criteria of custom, precedent and the public interest variously interpreted. "History must be summoned to fill the void when moral actions must be performed without moral principles to guide them". The resulting pattern of wages, and wage changes, is rigid both socially and economically; rigidities which the country can ill afford.

Few readers will fail to be convinced that wage determination cannot and should not remain indefinitely insulated from social policy—but the question is, what social policy? The trade union movement, and Governments of both main parties, have recoiled from the prospect of a national wages policy, since

any conscious policy is inescapably a political issue, not only in national terms but within the trade unions themselves. Mrs. Wootton advocates a policy which is too frankly based on equalitarian ideals to suit many

of her readers. That illustrates her point that our wages structure is more influenced by our traditional beliefs about class than most of us would care to admit.

GEORGE MCROBIE.

Through the Smoke

Smoke on the Mountain. Joy Davidman. (Hodder & Stoughton. 7s. 6d. 125 pp.)

This is a commentary on the Ten Commandments of the kind appallingly named inspirational. Miss Davidman is a poet, of Christian faith, of Jewish race, and of former Communist convictions. She has a gift of vivid prose statement which she rarely abuses by over-emphasis. She is not afraid of moralising. For those who find themselves continually aware of the complexities of Christian ethics this book is a splendid reminder of how much of the moral life has an essential simplicity, which post-liberal theological discussion sometimes forgets. She provides us with an antidote to that deadness of imagination which afflicts our use of the elementary moral words. So much for praise.

How can we best use this book? I hope as an aid to self examination. For the shortage of practical, contemporary writing in moral and

ascetic theology is frightening. Called to be saints—but how and where does one learn to live as a saint in contemporary terms? It is no accident that so many recent Roman canonisations are of children or of members of enclosed orders. The problem of a sanctity that is not a withdrawal from the world has perhaps been faced outside the church as courageously as within—by Camus in *The Plague*, for example. Here Miss Davidman might help us to make a beginning. But only a beginning. She speaks of the transforming power of love, but she says nothing of that learning to love which is bound to prayer and to the sacraments, she offers us no way of repentance. This is not to criticise her present book. It is to ask her to write us another.

ALASDAIR MACINTYRE.

When a revolution is inevitable, the wisest course is to make it yourself, in order to direct it.—Lamennais.

All things human, even the best, have two faces. Whoever shows only one of them may be an artist, but assuredly he is not an historian.—Lamennais.

"Lord we cannot go on any further. Give us reinforcements, volunteers, qualified people; and no romantics. Please, God, give us help."—Abbé Pierre.

"With all the money in the world you will never make men. But with real men, you can make anything, including all the money that's necessary."—Abbé Pierre.

"Never try to buy grace cheaply."—Abbé Pierre.

BOOKS RECEIVED

Mention in this list neither implies nor precludes subsequent notice.

- Blinded Eagle.* H. C. Whitley. (S.C.M., 7s. 6d.)
Homosexuality and the Western Christian Tradition. D. S. Bailey. (Longmans, 15s.)
Juliana of Norwich. P. F. Chambers. (Gollancz, 15s.)
One Man in His Time. N. M. Borodin. (Constable, 21s.)
Origin of the Communist Autocracy. L. Shapiro. (Bell, 25s.)
Stalin's Russia and After. H. Salisbury. (Macmillan, 21s.)
The Bridges of God. D. A. McGavran. (World Dominion, 7s. 6d.)
The Bible View of Life. S. C. Carpenter. (Eyre & Spottiswoode, 12s. 6d.)
The Hope of the Gospel. J. Sutherland Thomson. (S.C.M., 10s. 6d.)
The Pattern of Atonement. H. A. Hodges. (S.C.M., 8s. 6d.)
The Primacy of Preaching To-day. A. A. Cowan. (T. & T. Clark, 7s. 6d.)
The Red Carpet. Marshall MacDuffie. (Cassell, 18s.)
The Russian Revolution, 1917. N. N. Sukhanov. (Oxford, 42s.)
The Spirit of the Violent. Emmanuel Mounier. (Harvill, 6s.)
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OUR CONTRIBUTORS

- NORMAN GOODALL.**—Secretary of the Joint Committee of the World Council of Churches and the International Missionary Council.
- *GEORGE GOYDER.**—Manager of the International Paper Company and a lay member of the Church Assembly.
- JOHN HEATH-STUBBS.**—Gregory Fellow of English Literature at the University of Leeds, and Professor-elect at the University of Alexandria.
- JOHN W. LAWRENCE.**—Editor of the *CHRISTIAN NEWS-LETTER*, was British Press Attaché at Moscow from 1942-44.
- ALASDAIR MACINTYRE.**—Lecturer in Philosophy at Manchester University.
- GEORGE MACROBIE.**—A research assistant at P.E.P.
- ALEXANDER MILLER.**—Former member of the S.C.M. staff and the Iona Community, is now lecturing at Stanford University, California.
- ROLAND OLIVER.**—Lectures at the School of Oriental and African Studies, is the author of *The Missionary Factor in East Africa*.
- E. H. ROBERTSON.**—A Baptist Minister, is Assistant Head of Religious Broadcasting, B.B.C.
- MURIEL TELFORD.**—Senior English Mistress at Withington Girls' High School, Manchester.
- THE BISHOP OF SHEFFIELD, DR. LESLIE HUNTER.**—Consecrated in 1939.
- *A. R. VIDLER.**—A Canon of Windsor and Secretary of the Christian Frontier Council.
- CHARLES C. WEST.**—Has served as a Presbyterian Missionary in China.
- LEWIS T. WRIGHT.**—General Secretary of the Amalgamated Weavers' Association.

*Member of Christian Frontier Council.

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